The Church News

Diocese of Pennsylvania

Vol. XXXIV No. 4 PHILADELPHIA, PA. JANUARY, 1945

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The Church News

OBJECT *1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.*

Vol. XXXIV **JANUARY, 1945** **No. 4**

Children and Mite Boxes

We Need Make No Excuse for Asking Our Children to Help Support Missionary Work

By The Rev. Peter C. Van der Hiel, Jr.

Jackie ran down the parish house steps, firmly holding the small box in his little hands. It all looked very simple but it had not been quite so simple to the Primary teacher who had helped him with his coat. Jackie had insisted in keeping the box in his hand and refused to put it down. He had received it that morning from the Church School teacher who had spoken about the missionaries who worked among the Indians or Eskimos and others in all parts of the world. The children had folded the boxes and were to take them home in order that they might place their Lenten offerings in the little Mite Box. It was a very important box to Jackie and he did not want to part with it. But finally, after shifting it from one hand to the other and back again, and with a lot of maneuvering, the teacher had been able to get his coat on. Outside father was waiting to take him home and Jackie told him all about the little Mite Box. To sum it up, he explained that he had gone in some kind of partnership with Jesus. You see, he had said, father should understand that the Church had to grow; Jesus had told us that was a great undertaking. And now the Church had called upon Jackie to help in that job. Yes, the other children were in it, too, all the children of the Episcopal Church, everywhere, but somehow Jackie felt that his box and his responsibility was just a little bit more important. Proud of his new task he stepped beside his father, trying to keep up with him. When they crossed the street he firmly held his father's hand, but with a still firmer grip he held on to that little red box, his Mite Box.

Familiar sight, isn't it? Just watch for Jackie in your Church School this year on the day when the Mite Boxes are handed out. It will not be long before they will be given to our Church School children. Indeed the little boxes have become a symbol of the children's participation in the furthering of Christ's Kingdom.

The great family of Christian workers, old and young alike, have to support the work that Christ gave us to do. And through the children's Mite Boxes in a very true sense they are accomplishing just that. They have their own offering, which together with the offering of the older members help build the Church of Christ. Working together, that is the secret of how to accomplish things which otherwise could not be undertaken.

There is power in those little boxes, in those pennies and nickles and dimes. Last year, when the children presented their Lenten offering at that great and inspiring service which was held on May 16th on the beautiful grounds of the Episcopal Academy, the amount raised by the children of this Diocese was $43,211.36. There might have been a time when you thought that your few pennies did not count, yet all those pennies, if placed side by side, would cover a distance of 51 miles or about the distance between Philadelphia and Reading. But rather than thinking of those pennies reaching just to Reading, in reality they reach so very much farther. In a very real sense they find their way to practically every part of the world, in far-off lands as well as in our own missionary districts. Yes, those pennies help build churches for the natives in Africa as well as places for worship of the American Indians; they help support schools and hospitals which the Episcopal Church has built in many places, too, and pay for missionaries everywhere.

We say that Christ is the Light of the world, and we believe it, too. Well, if that is so where should that light shine? Should it shine just in our own parish? It should shine there, yes, but not only there. Should it shine just in our own Diocese? Again the answer is "no." Should it shine just in the United States? No, of course not. If Christ is to be the Light of the world then that Light should shine in *all* the world, every part of it—in Alaska as well as in China, in Philadelphia as well as in Liberia—and we all should have a share in spreading that Light. Many of us have seen that stirring picture "We, Too Receive," the movie which tells us how many of our service men are being saved by the Christian natives on the Pacific islands. Through that

picture we certainly realize that missionary offerings are not just "giving" but rather "sharing." Sharing with others in order that they may share with us.

We have received from our forefathers our glorious Church; it was developed step by step through the devotions and sacrifices of the Christian men, women and children who lived before us. Today it is ours and with it comes the responsibility not only to preserve, but also enlarge, in order that we may hand it to the generations to come unmarred and strong. It is a blessed thought, isn't it, that in a very true sense we are allowed to build on the same structure the great saints of old worked; just a different shift, that's all; just as our children will in turn work on the next shift.

But with this blessing comes a responsibility. Let us never forget that whatever we do today will become an inevitable part of the history of the Church of Christ tomorrow, and the sincerity of our religion, the sincerity of our devotion and love for Jesus will be judged by our children and children's children and all the generations to come, by the way we, today, are fulfilling our Christian obligations.

We accept that challenge and are determined that the Church should march on and go forward. It is in that spirit that our Church School will accept their Mite Boxes.

We need make no excuse for asking our children to help support the missionary work of the Episcopal Church. They ought to understand, and we believe that they do, that it is a very real privilege to be active builders of an ever growing church. Our children ought to realize that giving is an essential part of worship and not something foreign that is dragged into the service by mercenary older people. And, judging by the spirit of our Presentation Services, we have no fear, and are certain, that eagerly and gladly they again will assume their responsibility and seek through self-sacrifice the rich life which He offers.

Children of the Diocese of Pennsylvania, there is a task waiting for you, a task which only *you* can do. Go ahead and do it! Show the Diocese and the whole Church when you present your offering on May 20th how well you did your task.

The Secretary's New Year Message

There is that undeniable something that makes man conscious of wasted opportunities as the old year passes out. To linger at the threshold would defeat the inmost desire to start afresh with the birth of a new day. Clearer thinking and right attitudes will make the transition easier. There are those who refuse to face facts and live in a dream world. Others do what is known as wishful thinking which neither stimulates nor facilitates the production of any movement for the betterment of mankind. Still others are alert, straining at the leash—ready to go—willing to pay the price—to bring about the Kingdom of God in this generation. The Diocese needs men and women of every type—the dreamer and the worker. The Church House is the center for conferences, meetings and planning boards. The ideas of the alert are assimilated by the group and so invigorate and strengthen the weak. The Church House is the pulse beat of the Diocese. Things go well for the whole Church when the smallest mission station realizes it has the responsibility for holding the line. Words like Proportionate Share, Mathematical Quota, Assessments would not inspire a man to sacrifice. It is the soul reborn that catches the vision and makes these dead bones live. A great work for God will be done in the Diocese of Pennsylvania when men and women resolve in 1945 to do His will and not count the cost.

"God of the scarlet rose,
Give me the beauty that thy love bestows!
"God of the lily's cup,
Fill me! I hold this empty chalice up!
"God of the sea-gull's wing,
Bear above each dark and turbulent thing!
"God of the eagle's nest,
Oh, let me make my eyrie near thy breast!
"God of the roadside weed,
Grant I may humbly serve the humblest need!
"God of the butterfly,
Help me to vanish death, altho I die!"

Yesterday it was not thought that men could endure the hardships of suffering for such a thing called "freedom." It was a new year for the world when Christ was born. Freedom in its highest sense is synonymous with Christ. A starving world ravished by war cries out for help. Dare a disciple stop doing because he or his church has reached the required effort? Think upon these things in 1945.

"The roar of the world is in my ears,
Thank God for the roar of the world!
Thank God for the mighty tide of fears
Against me always hurled!
Thank God for the bitter and ceaseless strife
And the sting of His chastening rod!
Thank God for the stress and pain of life
And, oh, thank God for God!

—Joyce Kilmer

CHARLES H. LONG.

LETTER TO TRUSTEES OF CHURCH PENSION FUND

Gentlemen:

The last issue of Protection Points gives warning that, for reasons therein stated, the amount of surplus funds which the Trustees have heretofore had at their disposal and out of which they have been paying "extra benefits" for many years, will certainly be smaller in the immediate future, with the inevitable result of causing a decrease in said extra benefits and changes in the latest Trustees' Resolutions in regard to the same. Also, in his statement to the House of Deputies at the last General Convention your Executive Vice-President pointed out that the retirement of Bishops at age 72 will result in a loss of $20,000 to the surplus fund. He went on to say:

> "Under the present Resolutions controlling the granting of extra benefits, the cost for the current year is estimated at about $63,000, exclusive of the immediate $1,000 grants to widows, which are expected to cost about $40,000 more. THE SUM OF $20,000 IS ALMOST 33% OF $63,000."

The last sentence fills our Commission with genuine alarm, as it distinctly seems to indicate an intention on the part of the Trustees to make the said $63,000, which is almost exclusively applied to increasing the retiring allowance for retiring Clergy, bear the whole brunt of any reduction of surplus funds caused by the retirement of Bishops, and, for all we know, any further reductions caused by the factors stated in Protection Points, leaving the $1,000 grants to widows absolutely unreduced. If that is really the intention of the Trustees our Commission desires to respectfully but most emphatically protest against it as arbitrary, unfair, and not in accordance with the purpose of the Fund. The $1,000 grants to widows were never part of the original plan in the sense that retiring allowances to the Clergy were. They were invented and added by the Trustees and should be the first to be reduced or withdrawn. The $1,000 is probably all spent in the first year or months, and then ceases to be of benefit. In not a few cases it probably tends to relieve parishes of what they would otherwise do. A serious reduction in the amount would not be anything like as serious as a reduction in the monthly and yearly allowances to retiring Clergy, such losses extending over years. Our Commission hopes it may be assured that there is no such settled intention on the part of the Trustees as the Executive Vice-President's words would indicate.

(Signed)
COMMISSION ON RECTORS' SALARIES AND PENSIONS, DIOCESE OF PENNSYLVANIA

Woman's Auxiliary

MRS. OLIVER J. HART, *Editor*

PRESIDENT'S MESSAGE

May the New Year bring peace in the world and in our hearts.

On January 5th, at 10:30 A. M., at the Church House, there will be a meeting for Woman's Auxiliary Presidents; it is hoped that all who are interested will come. The subject of the meeting will be the unification of women's work.

Miss Julia Hill, our office secretary, is to leave the office February 1st, to continue her college course. We will miss her sadly as she has shown a fine spirit of co-operation and has filled the position most efficiently.

The Executive Board, at its last meeting, decided to combine the office with the office of the Supply Department and move down to the building that the Supply Department now occupies. Mrs. Madeira, who is now the secretary in that department, will take care of all the Woman's Auxiliary office work. We will hope to have many visitors and some day we hope our dream will be realized, and that we may have a green border in the courtyard.

Traveling "tourist" to the West Coast and back recently, I was so impressed with the spirit of fellowship, real friendliness and the desire to be helpful (and I heard many comment upon it) that it made me realize, as never before, what a wonderful world it might be if such a spirit could prevail in times of peace as well as in times of calamity.

MARGARET PACKARD.

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INDIANS' HOPE ASSOCIATION

The American Indians form the smallest and oldest minority in the United States. In this group the Episcopal Church has had particular interest for over a hundred years.

The accomplishment in some individual Indian lives to which the Church brought Christian opportunity has been very great. The total achievement of the Church has been a half-hearted, ineffective attempt to alleviate conditions of suppression and to bring abundant life into Indian areas. To give a people the strength of Christian life so that they can withstand hardship and suffering, and to forget to bring to bear the strength of the Church upon the social forces which continue to oppress them, is to do only half of the task which the Church undertook at the close of the Civil War.

Opportunity stands close to every churchwoman today to help in bringing about the fulfillment of the Church's promises. There are three ways in which each individual can give direct and effective help:

1—By generously increasing her own gift for the Church's work in reservation areas. Missionaries have been giving valiant service there for years with inferior equipment and inadequate staff; improvement is imperative.

2—By promoting the study of the American Indian, one of the mission study programs for this year. Increased knowledge of conditions will lead to the effective enlightenment of public opinion. Social-economic rehabilitation for this poverty-stricken group will come when the Church works with the Government for such a transformation in Indian Society.

3—By demonstrating Christian fellowship to every person of Indian blood with whom she can make contact; doing this by emphasizing the likeness between Indians and other Americans which Churchwomen have so often talked about in their insistence upon the Brotherhood of Man; remembering that when any new person moves into a community it is necessary for the old residents to go more than halfway.

In these three ways members of the Woman's Auxiliary can help the Church bring a tardy fulfillment of her promises to an American Indian Churchman.

—

ST. STEPHEN'S SERVICE CLUB

Since April 14, 1943, when St. Stephen's Service Club first opened its doors, more than 56,000 men and women in the armed forces have been our guests.

It has been a great experience for the staff who have been privileged to work with these boys and girls. Their spontaneous enthusiasm, hearty appreciation and proprietary interest in the Club has been a constant source of surprise and delight. Without exception the boys express their appreciation of the home-like atmosphere of St. Stephen's. They seem surprised at first and then settle down to treat us as "their family." They frequently say on leaving "When I come home"—and our "fan mail" grows with the departure of every ship.

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DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

The Department of Christian Social Relations of the Woman's Auxiliary will consider at its meeting in the Church House on Friday, January 19, 1945, at 10:30 A. M., the important and disturbing subject of Juvenile Delinquency.

We are asked to consider this question as new to this age and generation, but it is, of course, as old as man, although more widespread at this particular time.

The subject will be presented by Miss Marie Fischelis, a policewoman connected with the Crime Prevention Division of our Bureau of Police. In addition, Miss Fischelis is a member of the Girls' Friendly Society and has a keen interest in youth and, from experience, is well qualified to speak.

The Church has long been aware of this problem and in our Diocese we have both preventive and curative agencies. Miss Ruth Stone Johnson, Executive Secretary of the Youth Consultation Service of the Church Mission of Help, will speak for the former, and Mrs. George Brooke Roberts, President of the Board, will tell of the curative work of the Sheltering Arms.

The meeting will be open to all interested in this vital question, both men and women, and it is hoped that a large audience will greet our speakers.

WORLD DAY OF PRAYER

FEBRUARY 16TH

In preparation for this day the women of England, who have arranged this year's Service, ask us to read weekly the First Epistle of St. Peter.

War Commission Notes

MR. DAVID E. WILLIAMS

a communicant of the Church of St. Asaph's, Bala, will be Chairman of the War Commission Financial Drive to be held on Sunday, February 11th, in all parishes in this Diocese. Mr. Williams is president of the Corn Exchange Bank and president of the United War Chest of Philadelphia, and has for many years been active in church and community enterprises.

Additional copies of "Servicemen's Rights and Benefits" have been secured and will be distributed to the clergy of the diocese as an aid to them in being of service to veterans of the armed forces.

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The Executive Director of the War Commission has had an increasing number of calls from the clergy for advice in handling matters pertaining to members of their congregation, who are in the armed services. He is available for addresses to parish groups during the afternoon and evenings.

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From many quarters information comes to the office of the War Commission as to the benefit of clergy or parish groups writing regularly to their boys in the services. As stated in a recent letter, one man said, "It sure helps a lot to know that the church back home has not forgotten us."

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Grace Church, Mt. Airy, has recently prepared a four-page pamphlet, with photographs taken outside the church, showing family groups, after service. This was prepared and sent to service people by the Men's Club of that parish.

The Church of the Advocate and many other parishes send periodic mimeographed news letters. Others send copies of the local newspaper. Those that count most are personal letters from the clergyman.

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In order that as many people in the diocese as possible may see the fine work among service people being carried on by the St. Stephen's Service Club, 923 Ludlow Street, it is suggested that during the month of January groups from various parishes arrange to visit the club. Arrangements for these trips should be made through Mrs. P. Blair Lee, or Mrs. Nelson at the Club (Lombard 0455).

GOLD STAR CORNER

Calvary, Germantown—
PVT. BENJAMIN HAGAMAN
PFC. GEORGE J. RUDER, JR.

Emmanuel, Holmesburg—
CPL. ALFRED P. ALLISON
PVT. HOWARD DAHMS
LT. ROBERT J. NIVEN
LT. FRANK PEOPLES, JR.
CPL. NORMAN R. TWELVES

Good Samaritan, Paoli—
MAURICE HOUSTON

Holy Apostles and The Mediator—
SGT. JOHN E. BARTH
JEAN M. ESCHALLIER
WILLIAM C. GEORGE
GEORGE B. IRVINE, JR.
CADWALLADER H. KOONS, JR.
ROBERT HAZEL MCCOMMONS
EDWARD MILLER
HAROLD G. MILTENBERGER
LT. ROBERT LOCKEMAN MIZNER
JOHN S. REID

St. James, Philadelphia—
DAVID CONOVER MOUNT

St Luke, Bustleton—
LT. FRED E. JONES

St. Peter, Phoenixville—
AMM 3/C GEORGE WARREN DOBSON, JR.

St. Simeon, Philadelphia—
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PFC. JOHN B. HENRY
PVT. ANDREW V. SOPER
FRANK STELWAGON
PVT. MAURICE WRIGHT

St. Thomas, Whitemarsh—
LT. ALAN H. REED

Trinity, Swarthmore—
LT. LOUIS J. KOCH, JR.
PVT. WENDELL P. LEWIS
COL. LEWIS J. STORCK

Note—The above list represents ONLY the names forwarded to the Bishop by the clergy and concerning whom the Bishop has sent letters of sympathy.

In the Diocese

Dr. Thomas S. Gates, Chairman of the University of Pennsylvania, has been elected as a Director of the Church Life Insurance Corporation.

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The Church Club of Philadelphia held a luncheon at the Warwick Hotel on Saturday, December 9th. Robert T. McCracken, Esq., Chancellor of the Diocese, was the speaker.

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The Parish House of Holy Trinity Church, West Chester, is used by the Red Cross on Wednesday and Thursday of each week for surgical dressings and sewing.

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The Rev. Archibald Campbell Knowles recently celebrated the 45th anniversary to the priesthood. His entire ministry has been spent at St. Alban's Church, Olney.

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The Committee on Adult Education of the Department of Christian Education of the Diocese, has recently issued a very helpful and instructive pamphlet, entitled "We Prepare for Baptism."

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"Notes to You" is the name of a monthly communication published by St. Matthew's Church, and sent to persons from the parish who are serving in the military services.

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Volunteers are needed to assist in the dietary department of the Episcopal Hospital, to help in the preparation of trays for patients. The hours are 10 A. M. to 1 P. M., or 1 P. M. to 4 P. M.

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The Rev. William Hugh Fryer, former Vicar of Holy Sacrament Church, Highland Park, who is serving as an Army Chaplain in India, has been promoted to the rank of Major.

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Bishop Roberts will address a Missionary Service in the Church of the Trinity, Coatesville, Tuesday evening, January 9th.

PLAN FOR PLACING OF NEW MISSIONS IN CHESTER CONVOCATION

1. Appoint a Committee on Sites.

This would be in the nature of a standing committee while the others, with the possible exception of Finance, would be special committees with their duties limited to the projects for which they were appointed.

This committee would be engaged in a continuing study of possible and desirable locations for missions and would outline a broad general plan for a five-year period, and by that we mean, not five years from the date of appointment but one that would always be projected five years ahead of the time when it was under consideration.

Any such plan must be fluid. It will be subjected to constant modification with changing conditions. War activity and industry have caused extensive, far-reaching population shifts. The degree of permanence which they may be expected to maintain cannot well be determined until peace comes and industry is reconverted to its normal production, both in the extent and the character of its output. This puts a heavy burden on the committee and bearing it will require both good judgment and constant application.

2. Select an architect.

Without making any commitment, it is reasonable to suppose that one consideration in the choice would be that, if the selectee comes up to the expectation on the first project, he would go on and on with us, gathering our ideas and transmitting his to us so that there would be architectural as well as missionary continuity in our planning.

It is our judgment that 14 men cannot select an architect within a reasonable time and without undue debate. The suggestion is that a committee of three should be appointed to select and recommend to the Executive Committee an architect for the first project at Broomall. Upon adoption of their recommendation, the work of this sub-committee would be finished and it could be discharged.

3. Let the Executive Committee decide, as a question of policy, whether the building to be erected should be a Chapel or a Parish House.

This decision should be made individually for each project as it is chosen, having in mind the needs of the particular community, its prospects for growth and such other considerations as must be taken into account on any such decisions. The architect's advice should be given its proper weight in reaching a conclusion.

4. Appoint a Building Committee for each project as it is selected, consisting of three members of the Executive Committee and three persons from the Mission.

With the advice and aid of the architect, this committee would handle all the details of plans, specifications, bids, awarding of contracts, insurance protection, completion bonds, progress payments, alterations and additions and the myriad minutiae always involved in such an undertaking and, at the end, and before final acceptance by the Executive Committee, would certify to the satisfactory completion of the building in accordance with the plans and specifications.

5. Appoint a Finance Committee for each project as selected.

This committee would inform the parishes of the Convocation of the progress made in raising the funds and would assist both the Dean and the parishes when requested, would guide and help the Mission immediately concerned in raising their funds and would advise the Treasurer on handling the contributed funds, pending the completion of the building.

6. Appoint a Presentation Committee to arrange the order of service for the presentation of the building to the Mission and see that it is carried out.

Bishop Hart's Message

On the Sunday before St. Paul's Day you will be given an opportunity to assist in preparing men for the ministry. Offering envelopes will be available and you can designate the seminary to which you want your contribution to go. All undesignated offerings will go to our own Philadelphia Divinity School.

Union Theological Seminary, New York City, is raising a fund of $500,000.00 in honor of Dr. Henry Sloane Coffin, their retiring president. This will be added to their endowment funds. They state that since 1931 their *income* (not their budget) has been reduced by $161,000.00 a year. These figures show that Union intends to continue to give first rate training to men preparing for spiritual leadership. We Episcopalians are much more modest—or shortsighted—in our preparation. It would, however, be a splendid tribute to Dean Evans, who is retiring this June as Dean of our Divinity School, to have the members of this diocese make such an offering on January 21st as will enable the trustees to plan wisely for the future of our own Divinity School.

The General Commission on Army and Navy Chaplains has been requested by our Presiding Bishop to secure from all chaplains the names of worthy men who have evidenced interest in becoming clergymen. The test of war has brought the realization of man's need for a relationship with God, such as could not come to many of these men in ordinary life. Many of them will need special training. The seminaries cannot wait until the war is over and expect all service men who want to become Candidates for Holy Orders to fit into the old routine. It may be found desirable to discontinue the lecture system and substitute therefor a course of reading under supervision. In this case (at The Philadelphia Divinity School) we would have to meet the very modest demands of the Librarian for assistance which we are not now able to meet. We have an excellent library. We should make adequate provision for its proper use.

Lt. Commander C. Leslie Glenn, Chaplain of the U. S. S. Alabama, writes:

"The war has almost emptied our theological seminaries. While students for the ministry were exempted from the draft, many felt that they did not want to study while their friends were fighting. The spiritual leaders of the next generation will have gone through the fiery trial of war with their contemporaries.

"But the war will also turn the minds of many toward the ministry who had not thought of it before they entered the Army or Navy. What they have seen will make them want to find another cause worth the gift of a life. Many men will return with the feeling that they are living on borrowed time, that they have a lifelong owing to be truly paid. The suffering they have seen will lead them, as our Lord's wounds led St. Thomas to say, 'My Lord and my God.' (St. John 20:28.)" Will we be ready to offer them a training second to none?

From all sides we hear demands for a reconstruction of American education. For all churchmen high on the list of priorities will be theological education. Our vestrymen are realizing more than ever that our clergymen must be carefully selected and given the most thorough education. The church which has the courage and the vision to prepare *now* will be the church of the greatest influence tomorrow.

OLIVER J. HART.

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MARRIAGE CANONS

Year after year, generation after generation committees and commissions try to sort out the facts and factors involved in Christian marriage and come out with some equitable, workable law that violates neither our beliefs nor the essence of human nature. But in each succeeding Convention the delegates end their sessions by saying in effect: There is no sound basis for general agreement and cooperation so far. Occasionally new canons are passed or parts of old ones revised, but always there is the feeling that everything is makeshift, temporary, and not wholly satisfactory to anyone.

The source of difficulty in our opinion lies in the fact that no effort has been made in all of the treatments of the subject we have seen over a period of years to arrive at a sound, basic "theology of marriage." There is a vast amount of "Christ said," or "Christ did not say," "the Eastern Church has held," or "the Western position has been." But only here and there is there a faint glimmer of thought on the subject of just what Christian marriage really is. How can there be agreement on what to do about it unless we are agreed on what it is?

It is easy to say that it is an agreement between two persons competent to enter into legal agreement and receive the Church's blessing on their mutual promise. But that is brushing the matter off as little more than the ordinary legal contract. If that is the true state of affairs, then there is really nothing to stand in the way of writing whatever canon will commend itself as socially practicable. What Christ did or did not say could be bypassed by an appeal to the social conditions of a new era. This would have special appeal to those who are caught up in the domestic shambles which will inevitably trail along in the wake of the world's most extensive and devastating war. That which is merely a legal arrangement should certainly be subject to legal rearrangement according to the dictates of properly constituted legal authority. And there are few laws which have not been subject to fundamental change over a period of centuries.

But those who would adopt such a radical point of view among Church people are certainly few in number. Possibly there are no more who would subscribe to the completely opposite position, viz: that marriage calls into being a spirit life or unity which is akin to, and is as interminable as, that of becoming a parent. The reality of parenthood, as a biological relationship, cannot be changed in any way. The law may be invoked to sever legal obligations, or, through adoption, to confer those obligations and attendant privileges upon another. But the basic reality remains no matter what the legal position may be. Is marriage a reality of this sort? And have things been so shaped by the Creator that each personality or spirit can contract only one such relationship in a lifetime?

If that is our official belief, there is no need to seek for any clarification on the subject of divorce. There can be no such thing as divorce from a religious standpoint. All that would be necessary would be an understanding of what factors might be supposed to operate, consciously or unconsciously, in such way as to prevent the formation, spiritually, of the union which is symbolized by the marriage vows and service. We would then be committed to the position that if a union was once formed there could be no breaking of it through physical, mental, or spiritual infidelity or incompatibility. The grafting of two trees, once pronounced complete, can never afterwards be considered not to have taken place even though one side of the graft bear good fruit and the other bad.

In maintaining this position, it would be hard to see why even death should be considered as terminating the relationship. It is spiritual in nature, eternal in extent, and therefore hardly to be considered bound by the limits of the material life. Parental relationships are not regarded as ending with the earthly life; much has always been made of the joy of being reunited in those relationships in the greater life beyond.

All too often Christian practice has not demonstrated an adherence to this latter attitude of marriage as a spiritual reality. And a great deal of the life of men and women subjects it to severe strain. The presence of the Matthaean exception (whatever its source) and the effect it has had on ecclesiastical legislation clearly indicates that a significant segment of the Church (if it is only that) has regarded marriage as primarily a physical and earthly relationship. Others in their emphasis on the thought that persons once married shall ever after be "one flesh" regardless of how far apart they may grow spiritually seem to do much the same thing though from a quite different angle.

Again, there is the great difficulty of knowing where in the picture to place those cases of a person who in one marriage relationship has been a notable failure perhaps to the point of scandal but in another has been an outstanding example of spiritual excellence. Such cases are doubtless far more of a rarity than many would have us believe, but they do happen in the experience of all who minister among men. The present confusion does not deal with them equitably nor clarify our basic belief.

More and more it seems that our whole dealing with this subject must really begin with a primer of belief. What is marriage as well as when is marriage. It must be simple and clear as all the great truths of our religion are simple and clear though offering infinite possibility for investigation by the profound. It must be taught from the pulpits and class rooms so that it is part of the bone and spirit of all those who present themselves to be united before the altar. Then and only then can our lawmakers clearly define the rights and duties of all parties involved. No man can intelligently legislate for that which is either physical or spiritual or an indescribable mixture of both.

A. O. J.

THE REV. GEORGE COPELAND

At the November meeting of the Department of Publicity of the Executive Council a committee was appointed to give expression to the regret of the Department at the retirement of the Rev. George Copeland as Editor-in-Chief of THE CHURCH NEWS, *and to express appreciation of his long and fruitful service in that office.*

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With the December issue of THE CHURCH NEWS, the Rev. George Copeland, who for the past 20 years has been its Editor, stepped gracefully down from that office. He will retain his editorial pen and use it occasionally, but without the obligation of filling a prescribed amount of space in each issue. Mr. Copeland is the beloved and respected Rector of St. Peter's, Weldon, and has been its Rector since 1911. He is not of the peripatetic sort. Characteristically, long tenure of office on THE CHURCH NEWS has been marked by a steadfastness of purpose and consistency of writing which has given quality and substance to our diocesan paper far above the average.

He became Editor in October, 1924, in succession to the Rev. Frederick E. Seymour, at the urgent request of the late Bishop Garland, who knew his fine qualities of insight, humor and comprehensive understanding.

Mr. Copeland has always kept in the background, quietly but effectively making his presence felt when needed. His editorial contribution has been unique and his writing has always been distinctive. Perhaps no one in the Diocese since the days of the Rev. George C. Foley, S.T.D., so impressed himself upon the "thinking" of his readers. His style is poignant in thought, meaty in substance, pertinent in fact and illustration and practical of application. He always had some appropriate and unusual reference or illustration which emphasized the point he was making. His book reviews had a special flavor which made one recognize them even when not followed by the initials G. C.

In November, 1924, he wrote on Summer Conferences, "Why Not in Pennsylvania?" and prepared the ground for the very successful annual Diocesan Conferences which have become a tradition.

In September, 1940, he wrote on "Prayers for Peace," in appreciation of President Roosevelt's Proclamation setting aside a day of prayer for that purpose:

"In setting aside Sunday, September 8th, as a day of prayer for peace, the President wisely used the two adjectives 'just' and 'permanent' to describe the kind of peace that should be desired. Unfortunately there are some among us who subscribe to the false doctrine that mere cessation from armed conflict is peace, and that everything else should be subordinated to that one aim.

"It was said of an ancient conqueror that 'he created a desert and called it peace.' If peace is an empty shell and purely negative, he was right; but if peace has a content of justice and a quality of permanence, mere cessation from war is no peace at all. Rather one might even pray that war should continue until peace should be both just and permanent. For, paradoxical as it may sound, neither an individual nor a nation can always avoid conflict in its efforts for peace. Justice must never be allowed to go by default in order to keep out of war. Abiding peace cannot be found in permitting a selfish aggressor nation to dictate the policy of those whom it has crushed."

Apt, able and adequate, Mr. Copeland's editorials covered a multitude of subjects. It is fortunate that he is willing to be called upon to continue writing, for many have learned to look for his contributions with keen anticipation.

After 20 years of faithful service, often all but unrecognized, yet given without stint or any lessening of quality, a relief from such duty is well deserved and more than earned. Mr. Copeland will carry with him the admiration and respect of his associates, the genuine acknowledgment and appreciation of the Department of Publicity, and the sure knowledge that he has set a high standard for his successors to follow.

CLERICAL CHANGES

The Rev. Alexander MacDonald Rodger has resigned as Rector of the Church of the Atonement and is now Rector of St. Elizabeth's Church, Ridgewood, N. J.

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The Rev. Leonard Beeley Rasmusson, Rector of St. Mark's Church, Warren, R. I., has accepted the call to the Church of the Atonement, Philadelphia.

* * *

The Rev. J. Samuel Stephenson, formerly Rector of St. Mary's Church, Hamilton Village, has accepted a call to St. Peter's-on-the-Canal, Buzzards Bay, Massachusetts, and has transferred to the Diocese of Massachusetts.

WELCOME, MR. EDITOR

THE REV. ALBERT ORMSBY JUDD

This issue of THE CHURCH NEWS introduces to its readers the new Editor-in-Chief, the Rev. Albert Ormsby Judd, Rector of Christ Church, Ridley Park.

Although—from the usual Philadelphia standard of reckoning—Mr. Judd is a recent "acquisition," he has won for himself and his parish a very enviable position in the Diocese, and his election has already been noted with pleasure.

While a student at Pennsylvania State College he became interested in journalism and carried, with credit, certain courses in that subject. He has been much interested in securing a proper publicity for religious activities and the growth of the parishes in which he has served testifies to its effectiveness and to his wisdom.

In the Diocese of Harrisburg Mr. Judd was a member of the Department of Christian Education and the Chairman of the Diocesan Committee on Constitution and Canons. As Associate Rector of St. Gabriel's Church, at Hollis, Long Island, he was Principal of Woodhull School, a parochial institution for boys and girls from the kindergarten to the eighth grade.

Since coming to this Diocese he has co-operated in many of its activities. At the 1944 Summer Conference he was a member of the staff and had a class on "Worship." At the October Church School Institute he lectured on the subject, "The Church School Teacher."

So, Mr. Editor, we welcome you and wish you continuing success.

EPISCOPAL HOSPITAL

May I wish each and everyone in the Diocese a Happy New Year with Victory. Now I have just another request: If you have in mind a person suitable for the position as *Working Housekeeper* for the Harrison Home (a part of the Episcopal Hospital) will you send to me the name and address; and as a New Year offering we would be delighted to receive new books—love stories are especially desired; you see, love knows no age.

BLANCHE MCNEAL
(Mrs. J. Hector McNeal)
220 S. 16th St., Phila. 2, Pa.

1945 STATEMENT OF PROPORTIONATE SHARE AND ASSESSMENTS FOR THE SUPPORT OF THE EPISCOPATE, CONVENTION AND DIOCESAN EXPENSE, AND RECTORS' SALARIES AND PENSIONS

Parish or Mission	Assigned Proportionate Share for Missionary Work	Assessment for the Support of the Episcopate	Assessment for Convention and Diocesan Expense	Assessment for Rectors' Salaries and Pensions
Advent Mission, Hatboro	$450.00	$63.26	$63.25	.....
Advent, Kennett Square	250.00	19.76	19.75	$6.44
Advent Mission (Polish), Philadelphia	100.00	10.09	10.09	.....
Advocate (Memorial), Philadelphia	1,300.00	204.22	204.18	66.60
All Hallows, Wyncote	1,450.00	108.40	108.38	35.35
All Saints, Crescentville	900.00	113.84	113.83	37.13
All Saints Mission, Darby	550.00	47.87	47.86	.....
All Saints Chapel, Fallsington	50.00	36.95	.....	.....
All Saints, Moyamensing	1,270.00	113.04	113.02	36.87
All Saints, Norristown	275.00	92.05	92.04	30.02
All Saints, Torresdale	2,000.00	174.96	174.93	57.06
All Saints, Wynnewood	2,800.00	246.22	246.18	80.30
All Souls Mission, Philadelphia	100.00	12.59	12.59	.....
Annunciation, Philadelphia (inc. St. Christopher's Mission)	200.00	41.29	41.28	13.47
Ascension Mission, Parkesburg	150.00	12.70	.....	.....
Ascension Mission, Rhawnhurst	300.00	24.94	24.93	.....
Ascension Mission, West Chester	160.00	13.72	.....	.....
Atonement, Morton	300.00	23.59	23.59	7.69
Atonement (Memorial), Philadelphia	1,500.00	149.45	149.42	48.74
Calvary, Conshohocken	3,000.00	160.41	160.38	52.31
Calvary, Germantown	4,500.00	411.01	410.94	134.04
Calvary, Northern Liberties	400.00	59.55	59.54	19.42
Calvary, Rockdale	800.00	69.76	69.75	22.75
Cathedral Church of Christ, Roxborough	.....	.....	.....	.....
Christ, Eddington	450.00	36.94	36.93	12.05
Christ, Franklinville	200.00	90.64	90.62	29.56
Christ, Media	1,800.00	154.87	154.84	50.51
Christ, Philadelphia	6,000.00	564.04	563.95	183.95
Christ Church Hospital Chapel, Philadelphia	.....	.....	.....	.....
Christ Church and St. Michael's, Germantown	5,000.00	446.82	446.74	145.72
Christ, Pottstown	630.00	114.29	114.27	37.27
Christ, Ridley Park	1,200.00	74.94	74.92	24.44
Christ, Upper Merion (Bridgeport)	1,260.00	145.20	.....	.....
Covenant, Philadelphia	100.00	83.16	83.15	27.12
Crucifixion, Philadelphia	300.00	68.48	68.47	22.33
Emmanuel, Holmesburg	1,200.00	116.89	116.87	38.12
Emmanuel, Kensington	200.00	40.70	40.70	13.27
Emmanuel Mission, Quakertown	200.00	17.18	17.18	.....
Epiphany, Germantown	1,200.00	143.26	143.24	46.72
Epiphany Mission, Royersford	150.00	8.43	.....	.....
Epiphany, Sherwood	2,400.00	192.04	192.00	62.63
Gloria Dei, Philadelphia	1,000.00	141.58	141.55	46.17
Good Samaritan, Paoli	3,500.00	149.94	149.92	48.90
Good Shepherd (Memorial), Germantown	3,000.00	273.97	273.92	89.35
Good Shepherd, Kensington	400.00	39.42	39.42	12.86
Good Shepherd, Rosemont	5,000.00	344.21	344.15	112.26
Grace, Hulmeville	300.00	21.49	21.49	7.01
Grace, Mt. Airy	5,000.00	322.89	322.84	105.31
Grace Church and the Incarnation, Philadelphia	600.00	217.47	217.44	70.92
Hard of Hearing Chapel, Philadelphia	50.00	13.69	.....	.....
Holy Apostles and Mediator Chapel, Philadelphia	9,077.06	815.38	815.24	265.92
Holy Comforter, Aronimink	850.00	75.94	75.93	24.77
Holy Communion (Memorial) Chapel, Philadelphia	1,300.00	185.59	185.56	.....
Holy Innocents, Tacony	900.00	59.64	59.63	19.45
Holy Nativity (Memorial), Rockledge	1,400.00	139.48	139.46	45.49
Holy Redeemer Mission, Philadelphia (Polish)	100.00	18.62	18.62	.....
Holy Sacrament Mission, Highland Park	1,600.00	90.46	90.45	.....
Holy Spirit Mission, Philadelphia	50.00	.52	.....	.....
Holy Trinity Mission, Lansdale	750.00	53.39	53.38	.....
Holy Trinity, Philadelphia	10,000.00	888.89	888.73	289.91
Holy Trinity (Memorial) Chapel, Philadelphia	1,500.00	242.05	.....	78.94
Holy Trinity, West Chester	2,400.00	206.78	206.76	67.45
House of Prayer, Philadelphia	400.00	47.28	47.27	15.42
Huntingdon Valley Chapel, Meadowbrook	2,000.00	77.17	.....	.....
Incarnation, Drexel Hill	1,100.00	97.78	97.77	31.89
Incarnation Mission, Morrisville	250.00	20.83	20.83	.....
King of Prussia Chapel (see Washington Memorial Chapel)	.....	.....	.....	.....
Merciful Saviour Chapel, Philadelphia	.....	.....	.....	.....
Messiah, Gwynedd	1,265.00	163.04	163.01	53.17
Messiah, Philadelphia	500.00	74.91	74.90	24.43
Nativity Chapel, Germantown	250.00	24.00	.....	.....
Our Saviour, Jenkintown	3,150.00	310.62	310.57	101.30
Phillips Brooks (Memorial) Chapel, Philadelphia	100.00	163.20	.....	.....
Prince of Peace Chapel, Philadelphia	1,200.00	187.20	.....	61.05

Parish or Mission	Assigned Proportionate Share for Missionary Work	Assessment for the Support of the Episcopate	Assessment for Convention and Diocesan Expense	Assessment for Rectors' Salaries and Pensions
Redeemer, Andalusia	200.00	26.26	26.26	8.57
Redeemer, Bryn Mawr	12,500.00	586.86	586.76	191.39
Redeemer Chapel, Seamen's Church Institute	.....	.....	.....	.....
Redeemer Mission, Springfield	350.00	28.15	28.14	.....
Redemption, Philadelphia	600.00	95.86	95.84	31.26
Resurrection, Mayfair	650.00	117.70	117.68	38.39
Resurrection, Philadelphia	2,100.00	179.06	179.03	58.40
St. Aidan Chapel, Cheltenham	400.00	51.45	51.44	.....
St. Alban Mission, Newtown Square	200.00	13.34	.....	.....
St. Alban, Olney	700.00	85.72	85.71	27.96
St. Alban, Roxborough	350.00	55.66	55.65	18.15
St. Ambrose Mission, Philadelphia	500.00	60.68	60.67	.....
St. Andrew, Philadelphia (Chapel Phila. Divinity School)	.....	74.98	74.97	24.45
St. Andrew Chapel, Somerton (see St. Luke, Bustleton)	.....	.....	.....	.....
St. Andrew Chapel, West Manayunk	300.00	38.60	38.60	.....
St. Andrew, West Philadelphia	600.00	66.95	66.94	21.83
St. Andrew, Yardley	500.00	67.14	67.12	21.90
St. Anne Mission, Willow Grove	600.00	96.28	96.26	.....
St. Asaph, Bala	4,500.00	343.18	343.12	111.92
St. Augustine Chapel, Norristown (see St. John, Norristown)	.....	.....	.....	.....
St. Augustine Mission, Philadelphia	600.00	132.69	132.67	43.28
St. Barnabas, Germantown	300.00	66.83	66.82	21.80
St. Barnabas, Haddington	600.00	82.78	82.77	27.00
St. Barnabas, Kensington	400.00	52.72	52.71	17.19
St. Bartholomew Mission, Philadelphia	400.00	56.59	56.58	.....
St. Bartholomew, Wissinoming	400.00	79.70	79.68	25.99
St. Christopher Mission, Philadelphia (see Annunciation)	.....	.....	.....	.....
St. Clement, Philadelphia	4,500.00	399.19	399.13	130.19
St. Cyprian Mission, Elmwood	150.00	17.52	17.52	.....
St. Cyril Mission, Coatesville	50.00	4.06	.....	.....
St. David, Manayunk	800.00	105.48	105.47	34.40
St. David, Radnor	4,000.00	258.63	258.59	84.35
St. Elisabeth and L'Emmanuello, Philadelphia	500.00	47.25	47.24	15.41
St. Faith Mission, Brookline	800.00	42.82	42.81	.....
St. Gabriel Mission, Feltonville	900.00	60.54	60.54	.....
St. George, Ardmore	3,500.00	234.35	234.31	76.43
St. George Mission, Richmond	500.00	60.38	60.37	.....
St. George Mission, Venango	400.00	41.34	41.33	.....
St. George, West Philadelphia	400.00	67.76	67.75	22.10
St. Giles Mission, Stonehurst	1,600.00	136.53	136.50	.....
St. James, Bristol	600.00	77.38	77.37	25.24
St. James, Downingtown	1,000.00	78.41	78.40	25.57
St. James, Hestonville	350.00	91.51	91.50	29.85
St. James, Kingsessing	2,000.00	151.74	151.71	49.49
St. James Mission, Langhorne	300.00	19.74	19.74	.....
St. James, Perkiomen (Evansburg)	350.00	21.54	21.54	7.03
St. James's, Philadelphia	600.00	325.34	325.28	106.10
St. James Mission, Prospect Park (Moore)	600.00	51.95	51.94	.....
St. James the Less, Philadelphia	500.00	207.17	207.13	67.57
St. John the Baptist, Germantown	300.00	59.65	59.64	19.46
St. John Chrysostom, Philadelphia	50.00	9.59	9.59	3.13
St. John, Concord (Ward)	250.00	14.97	14.97	4.88
St. John, Cynwyd	1,800.00	183.01	182.99	59.69
St. John the Evangelist Mission, Essington	500.00	10.85	10.85	.....
St. John the Evangelist, Lansdowne	4,000.00	326.71	326.65	106.55
St. John the Evangelist, Philadelphia	450.00	40.57	40.56	13.23
St. John Free, Philadelphia	300.00	114.24	114.22	37.26
St. John, Kelton	25.00	1.58	1.58	.52
St. John, Norristown (inc. St. Augustine Chapel, Norristown)	3,800.00	286.61	286.57	93.47
St. John, Northern Liberties	25.00	1.30	1.30	.42
St. John, Pequea (Compass)	150.00	12.69	12.68	4.14
St. Joseph Chapel, Gladwyne	75.00	1.77	.....	.....
St. Jude and the Nativity, Philadelphia	300.00	99.74	99.73	32.53
St. Luke, Bustleton, and St. Andrew, Somerton	575.00	75.09	75.08	24.49
St. Luke, Chester	200.00	14.87	14.86	4.85
St. Luke Mission, Eddystone	200.00	10.18	10.18	.....
St. Luke, Germantown	7,500.00	464.50	464.42	151.49
St. Luke, Kensington	400.00	97.72	97.70	.....
St. Luke, Newtown	300.00	43.60	43.59	14.22
St. Luke and The Epiphany, Philadelphia	1,500.00	537.88	537.79	175.43
St. Mark, Frankford	3,500.00	294.59	294.54	96.08
St. Mark, Honey Brook	175.00	15.47	15.47	5.04
St. Mark, Phila. (inc. St. Mary Cha. and St. Michael, Yeadon)	6,000.00	612.15*	612.05*	199.64*
St. Martin, Marcus Hook	500.00	40.55	40.55	13.23
St. Martin, Oak Lane	900.00	115.02	115.00	37.51
St. Martin, Radnor (includes St. Martin Chapel, Ithan)	3,600.00	254.30	254.26	82.94
St. Martin-in-the-Fields, Chestnut Hill	20,000.00	455.40	455.34	148.53
St. Mary, Ardmore	7,000.00	468.63	468.55	152.84

Parish or Mission	Assigned Proportionate Share for Missionary Work	Assessment for the Support of the Episcopate	Assessment for Convention and Diocesan Expense	Assessment for Rectors' Salaries and Pensions
St. Mary Mission, Chester	100.00	8.97	.....	.....
St. Mary, Hamilton Village	2,000.00	230.14	230.10	75.06
St. Mary Mission (Polish)	25.00	5.08	.....	.....
St. Mary Chapel (see St. Mark, Philadelphia)	.....	101.13	.....	.....
St. Mary, Warwick	150.00	9.57	9.57	3.12
St. Mary (Memorial), Wayne	3,300.00	243.27	243.23	79.34
St. Mary of the Annunciation Mission, Philadelphia (Italian)	100.00	26.69	26.68	.....
St. Mary, Philadelphia	100.00	34.28	.....	.....
St. Matthew, Francisville	2,100.00	187.90	187.87	61.28
St. Matthias, Philadelphia	700.00	73.58	73.57	24.00
St. Michael Chapel, Yeadon (see St. Mark, Philadelphia)	.....	63.35	.....	.....
St. Michael and All Angels Chapel, Philadelphia	400.00	70.70	70.69	.....
St. Monica Mission, Philadelphia	350.00	29.65	29.64	.....
St. Nathanael, Philadelphia	400.00	105.15	105.11	34.28
St. Paul, Aramingo	850.00	76.31	76.29	24.89
St. Paul, Chester	4,500.00	337.54	337.48	110.08
St. Paul, Chestnut Hill	16,000.00	641.90	641.79	209.34
St. Paul, Doylestown	1,200.00	108.96	108.94	35.54
St. Paul, Elkins Park	1,200.00	328.74	328.68	107.21
St. Paul Mission, North Penn	100.00	15.40	.....	.....
St. Paul (Memorial), Oaks	150.00	31.06	31.04	10.13
St. Paul (Memorial), Overbrook	5,300.00	424.27	424.20	138.37
St. Paul (Memorial), Philadelphia	700.00	115.35	115.33	37.62
St. Paul, West Whiteland	1,500.00	60.34	60.33	19.68
St. Peter Mission, Broomall	100.00	5.16	.....	.....
St. Peter, Germantown	3,600.00	258.18	258.13	84.20
St. Peter, Great Valley	200.00	16.43	16.43	5.36
St. Peter, Philadelphia	6,000.00	499.90	499.82	163.03
St. Peter, Phoenixville	1,250.00	113.65	113.63	37.06
St. Peter, Weldon (includes St. Peter Chapel, Glenside)	1,100.00	125.68	.....	.....
St. Philip Mission, New Hope	250.00	9.20	.....	.....
Saint Sauveur, Philadelphia	100.00	17.06	17.06	5.56
St. Simeon (Memorial), Philadelphia	700.00	180.08	180.05	58.73
St. Simon the Cyrenian Chapel, Philadelphia	700.00	169.58	169.55	.....
St. Stephen, Bridesburg	300.00	32.97	32.96	10.75
St. Stephen, Clifton Heights	500.00	56.69	56.68	18.49
St. Stephen, Norwood	600.00	48.05	48.04	15.67
St. Stephen, Philadelphia	4,500.00	468.98	468.90	152.95
St. Stephen, Wissahickon	300.00	53.92	53.91	17.58
St. Thomas, Philadelphia	650.00	124.49	124.47	40.60
St. Thomas, Whitemarsh	7,500.00	431.48	431.40	140.72
St. Timothy, Roxborough	1,800.00	156.70	156.67	51.10
St. Titus Mission, Elmwood	175.00	25.01	25.01	.....
The Saviour, West Philadelphia	1,500.00	431.85	431.78	140.84
Transfiguration Mission, Philadelphia	100.00	11.94	11.94	.....
Trinity (Memorial), Ambler	150.00	47.17	47.16	15.38
Trinity, Buckingham	300.00	26.98	26.98	8.80
Trinity, Coatesville	600.00	93.73	93.71	30.57
Trinity Mission, Collingdale	600.00	73.21	73.19	.....
Trinity Mission, Gulph Mills	50.00	4.48	.....	.....
Trinity, Oxford, Philadelphia	1,500.00	142.05	142.02	46.32
Trinity Mission, Solebury	100.00	12.18	.....	.....
Trinity, Swarthmore	2,250.00	202.05	202.01	65.89
Washington Mem. Chapel, Valley Forge (inc. King of Prsa.)	1,250.00	338.48	338.42	110.39
Zion, Philadelphia	1,250.00	123.44	123.42	40.26
Totals	$301,812.06	$27,228.12	$25,894.83	$7,988.82

* Assessments St. Mark, St. Mary Chapel and St. Michael Chapel, Yeadon, listed separately.

The Proportionate Share has been assigned by the Department of Finance. The figures for the Mathematical Quota are not published but are on file in the Executive Office, and may be secured at any time.

DIOCESAN ALTAR GUILD

The winter meeting of the Diocesan Altar Guild will be held on Monday, January 15th, in the Church House at 2:30 P. M. It will be addressed by Bishop Roberts, Missionary Bishop of Shanghai, who is assisting Bishop Hart this year in our Diocese.

Elections for a three-year term were held at the Fall meeting with results as follows: President, Mrs. Sumner H. Cross; First Vice-President, Miss Elizabeth S. Newhall; Second Vice-President, Mrs. Levis L. Mann; Recording Secretary, Mrs. T. Shipley Thomas; Corresponding Secretary, Miss Helen E. Sprecher; Treasurer, Mrs. Clayton McElroy.

ST. GILES, STONEHURST

The Young People's Fellowshi registered with the Agricultural Ex tension Office for going out to hus corn for farmers, and for three Sun days' work made $28.00 to apply o the mortgage of St. Giles Church.

Forward in Service

Program Applied

The record of a normal, suburban parish is a striking illustration of the value of the general plans of the Forward in Service Commission adapted to local needs.

W. Parke Heston, Chairman of the Parish Council of Christ Church, Ridley Park, is enthusiastic about what has been accomplished in that parish and he ascribes much of the success to a close co-operation with the Diocesan Commission, of which he is a member of the Executive Committee.

At the request of the Chairman of the Commission, Mr. Heston has written the following report:

"Most vestries are so 'busy' discussing the deficit and the repairs to the heating system that they forget that the church has a mission. That mission is so elementary that it becomes lost in the maze of demands for interest on mortgages and loans. The lack of enthusiasm on the part of the laity is denounced; absence from church services is decried and generosity in giving to church support and extension of effort, sought.

"The answer to the above ills, so prevalent in the average parish, is lack of activity. Activity breeds interest which, in turn, develops enthusiasm, resulting in a financially successful endeavor serving a community by spreading the teachings of Christianity.

"Activity in a parish exposes people to the teachings of Christ through work, education and fellowship. The more activity, the greater the number so exposed. This develops interest in the church's mission throughout the parish, diocese and world, and, where a person's interest lies, there his support will be.

"Naturally, it requires money to carry on the work of the church. But if an individual can see that his donated dollar is working to the best advantage, he is definitely eager to donate more. His eagerness, on the other hand, turns to despair if results are only deficit financing.

"How can this interest be created?

"The answer is a well-devised annual parish program—a program so well defined and agreed upon by every organization in the parish that, through their combined efforts, a healthy, vigorous year is experienced. This program can be formulated by a planning group, or council, appointed by the vestry and composed of the heads of each parish organization and a member—or members—of the vestry. The Council should meet periodically throughout the year in order that a check can be made on the progress attained and to discuss any new angles of church activity.

"A Project Committee, outside the council, may be formed of laity, not necessarily officers of any of the organizations, to promote ways and means of procuring additions to the property, equipment or facilities of the parish.

"The national Forward in Service Commission has provided thought-provoking material, which can be secured at the local Commission's office in the Church House. 'Our Parish in Action' tells of methods which have proved themselves useful in the experiences of many parishes. 'Our Parish Takes an Inventory' will check up the work done in the parish and in the community. Suggestions for sermon-topics, discussion groups, Church Schools and Young People's Fellowships have increased interest in the teaching and work of the church.

"People are the same the world over. If a Parish Council will avail itself of Forward in Service material the whole parish will be benefited and a healthy interest in the activities of the diocese and general church will be increased.

"Christ Church, Ridley Park, has actively co-operated with the Diocesan Commission and we feel that it has been worthwhile.

"Within the past year we have made certain definite progress. There has been an average increase in church attendance of approximately 100% and Church School attendance has increased 50%. The Men's Club has doubled its membership. An Ushers Association of twenty-four has been formed and an Evening Women's Club has been organized with twenty members.

"Financially the picture is bright. Our Proportionate Share to the diocese has been increased about 100%; the Pledges for 1945 are 15% higher than those for 1944. We have eliminated $2,900.00 in Loans; property improvements to the extent of $600.00 have been made and $800.00 has been raised for an 'Organ Fund.' At a 'Fair,' recently held, a profit of $1,600.00 was made.

"We are not a large parish. What has been accomplished is the combined efforts of about one hundred and fifty families—interested, consecrated and *working*.

"O, Lord! Revive Thy Church, beginning with me."

J. J. G.

ADVENT RETREAT

Under the auspices of the Forward in Service Commission three thought-provoking meditations for laymen were given by the Rev. David Holmes, Rector of St. Stephen's Church, Norwood, in the Chapel of the Four Evangelists of The Philadelphia Divinity School, on Saturday, December 9th.

Following Evening Prayer, at five o'clock, the Conductor began his meditations by emphasizing the fact that much Advent preparation fails to take into account the real meaning of that season. He reminded his hearers that much of modern thinking has glorified man and minimized God, with the result that personal and social chaos has become world-wide.

After dinner in the school refectory the second meditation was on the opening words of the Bible: "In the beginning God created the heavens and the earth." "God must be the beginning and the end of all Christian thinking," he said.

The final meditation was a stimulating presentation of the doctrine of the Incarnation: "And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Mr. Holmes made it clear that the contemporaries of Jesus came to appreciate His deity, not by "signs and wonders" but by the power of a God-filled and God-directed life.

In conclusion he said: "Advent preparation means turning to God; turning to Him in the spirit of penitence for every act of my life which is not based on the knowledge that He is more important than I am; turning to Him that I may learn His will for me; turning to Him and receiving His grace in the Sacraments by which I am strengthened for daily discipleship; turning to Him and finding how I may help bring to men the salvation for which Jesus Christ came into the world."

The meditations were ended by the Office of Compline.

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EPIPHANY SERVICES

St. James Church, 22nd and Walnut Street, Tuesday, January 2nd, at 7:30 P. M. The Rt. Rev. William P. Roberts, speaker.

ANNUAL MEETING AT CLUB

Tuesday, January 9th, at 3 P. M. Immediately following this at 4 P. M., a tea in honor of Mrs. William Payne Roberts will be held.

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A PROCLAMATION

"Our believing forefathers steadfastly acknowledged the omnipresent Providence of God, and gratitude to God for that Providence inspired their prayerful lives. Sometimes their descendants fail to discern God's Providence at work among them. Even the devout frequently find it difficult to see God's holy purposes unfolding in a world marred by unholy divisions.

"Yet it is particularly in time of crisis that God's Providence reveals itself as constant and secure, and in times like these the valiant of heart find their grounds for gratitude marvelously multiplied. They thank God for countless things that seemed not good at first, yet later turned to good. They thank Him for those dispositions of His Holy Will which chastened, tried, and even bent them for His purposes. They thank Him for the things unnumbered which once they took for granted and value now because they are withheld—the company of loved ones, the ordinary joys of peace, the myriad treasures of our native soil. They thank Him for the cleansing doubts that lead unto a deeper trust. They thank Him for the challenge that inspires them to daring in defense of their beloved heritage. They thank Him for clouds and darkness that sharpened their vision and gave them eyes of faith with which to see abiding gain in seeming loss. They even thank Him for the crosses which have lifted American manhood from common goodness to heroic valor, and American women from ordinary virtue to saintly fortitude.

"Far from seeing in this hour of crisis any obscuring of God's provident care for us, I call upon our people particularly to thank God in this predestined year for hearts that no ill-fortune could depress; for minds that grew in wisdom in the mire of war; for darkened ways that lead us into Light; for all God's guidance through our man-made woes."

—*The Thanksgiving Day Proclamation by Governor Leverett Saltonstall was so good that we want to share it with our readers. One of Governor Saltonstall's sons was killed in the Pacific.*

COMMISSION ON MUSIC

A speakers' bureau has been formed by the Commission on Church Music to meet the many requests from choirmasters and organists for talks on church music. Qualified speakers with a thorough knowledge of liturgical music and its association to worship are now available.

Young people's groups in many churches are planning their programs for the coming year. If the rector or president of the group will notify the Commission on Music, a date will be arranged.

Church music can be a most interesting subject, especially when we use our hymnals and follow up with a general coverage of services and anthems. Speakers are prepared to illustrate the various types of music with specific examples.

Young people's organizations desiring to devote one of their meetings to the discussion of church music, should get in touch with Edward S. Siddall, Organist of St. Timothy's Church, Roxborough, Philadelphia, as soon as possible.

MUSIC CONFERENCE

The Diocesan Commission on Music is holding a course for organists and choirmasters in St. Mark's Choir Room, 1625 Locust Street, on Wednesday evenings, January 17th, 24th and 31st, at 8 P. M. The subjects to be dealt with will be The Church Year, Plainsong, Anglican Chanting, and The Communion Service.

Organists, choirmasters and others interested are cordially invited to attend. The registration fee for the course is $1, payable the first evening.

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DEPARTMENT OF CHRISTIAN EDUCATION

THE DIOCESAN WINTER CONFERENCE will be held on five Tuesday evenings, January 9th through February 6th, in the Church House and the Church of the Holy Trinity. From 7:00 to 7:30 everyone will attend the Chaplain's half hour when the theme of the Conference will be presented. The Chaplain will be the Rev. John K. Shryock, Ph.D. The theme will run through the classes that follow which will cover these fields: 7:40-8:30, The Bible—the Rev. Charles F. Ehly, instructor; Prayer—the Rev. William J. Alberts; Doctrine—the Rev. A. A. Ewing. 8:40-9:30, Church History—the Rev. Gibson Bell; A Class for Lay Readers—the Rev. J. Wesley Twelves, Chairman. Outstanding leaders in the Diocese, including Bishop Hart will take part in this class. International Understanding — This class has been planned by the Committee on a Christian World Order. Each week a different subject will be discussed by an expert as follows: Jan. 9th—the Dumbarton Oaks Proposals, the Rev. Paul E. Schmoyer; Jan. 16th—Russia and the Peace, the Rev. William Howard Melish; Jan. 23rd—A Durable Peace in Asia, the Rt. Rev. William P. Roberts; Jan. 30th—Religious Liberty, the Rev. O. Fred Nolde; The Strategy of the Church, Mr. Louis M. Washburn. These are all subjects being studied throughout the Church under the leadership of the Federal Council of Churches.

It is the feeling of the committee planning the Conference that more solid content material was needed by the laity and in an integrated manner, hence the theme running through the evening and the emphasis on content courses.

—

A SUMMER CONFERENCE REUNION is being planned for the near future. Will the conferees be able to recognize each other in winter clothes and in the city instead of in the country? I guess so, because there is something about people who have been to a summer conference that makes them recognize each other. The Committee on the Summer Conference is laying plans for the Conference next summer. The dates will probably be July 1 to 6. Now is the time to make plans for going or seeing that young and old in your parish are interested in going. Have you been saving money towards it? Has the parish started a scholarship fund to send new people?

—

MISSION STUDY FOR LENT IN THE CHURCH SCHOOLS

National Council material for mission study during Lent is now available. The study topic for kindergarten and primary departments is on the Indians, particularly the Sioux Indians, while the classes above the primary will learn about six bishops who were "Pioneers of the Kingdom"—bishops who carried the message of our Lord to all parts of the world. This means, of course, that the Church School will not be concentrating on one subject. But, for those Church Schools who will desire to study one subject throughout their school, the Church School Commission is preparing suggestions and supplementary material on Indians, based on the Missionary Educational Movement courses. This supplementary material will be ready about the middle of January and copies will be sent to all rectors and superintendents.

THE COMMITTEE ON ADULT EDUCATION in preparing and printing the attractive folder, "We Prepare for Baptism," has met a real need judging from the number of orders which have been received. It is for distribution to sponsors and parents when the arrangements for a baptism are made. Baptism is explained and the duties of sponsors and parents given. The price is two cents each.

—

INTER-CHURCH YOUTH WEEK is being observed all over the country in the week of January 28 - February 4. The Diocesan Youth Commission is co-operating with other denominations in the city in planning and promoting a youth conference on Saturday, February 3rd, from 2 - 5 P. M.

—

PRE-LENTEN CONFERENCE

The Pre-Lenten Conference of the Clergy of the Diocese of Pennsylvania will be held Thursday, February 8th, at St. Luke's Church, Germantown (5411 Germantown Avenue). Note: This is a change of date.

CHILDREN

THE Children's Aid Society of Pennsylvania, incorporated 60 years ago, is one of the largest agencies caring for homeless, neglected and destitute children deprived of the care of their own parents. County offices under the direction of local committees have been established in various counties.

Individual care is provided in carefully selected foster family homes, either with or without payment of board according to circumstances. The Society cares for children with due regard to their religious faith. Continued supervision is given with physical, mental and moral development and a happy, well adjusted childhood as the goal.

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BIRTHDAY THANK OFFERING

By MARGARET E. EVANS

Our children at St. Mary's, Ardmore, have taken part in the Birthday Thank Offering since its beginning in 1920. Many of those who are now bringing their children to the Church School can remember the thrill of their Birthday Thank Offerings in their own Primary days. On the Sunday nearest their birthday, they brought their pennies—as many as they were years old—to be dropped into the little box. As they held high a lighted candle we sang:

"Jesus bids us shine with a clear, pure light
Like a little candle burning in the night.
Like a little candle He bids us shine,
You in your small corner and I in mine."

Then, kneeling, we all prayed together that the Birthday Child might "grow day by day more like the Holy Child Jesus."

It is easy to release the spirit of thanksgiving which glows in the children's hearts. The little flame struck in their childhood years never really goes out. A thankful heart is a joyous possession for ourselves, a blessing to our neighbors, and, dare we say, a joy to the great heart of God.

When talking, not long ago, to the father of one of our children, I asked him what impression his little girl carried home from her Church School. He told me he was always interested to find her prayers so full of thanksgiving—she found so many things in her daily life for which to thank God.

I think the Birthday Thank Offering, recurring almost every Sunday throughout the year, helps to develop this attitude in the children.

Just before the close of each year—on Whitsunday—the Church's Birthday—all the money, gathered into one bulging bag of clinking pennies, is laid before the Cross on the children's Altar at the Primary Service. The Church's Birthday Hymn is sung, and the story is retold of just where our offering is to go and what it will accomplish when it is added to the thank offerings from other boys and girls in Florida and Maine, in California and Honolulu, in China and Africa and India. Such a little gift from so many, many hearts can do the great big job of bringing the knowledge and love of Jesus to some little ones who might never know and love Him but for our thankful hearts.

It is harder to keep alive the interest in the B. T. O. among the older boys and girls, but it has been done with more or less success at St. Mary's throughout the years. The older children make their presentation all together on Whitsunday, instead of Sunday by Sunday. They are more self-conscious and shy of individual attention, and respond better en masse. I am sure the thanksgiving is there in their hearts still, but it is not so easily expressed as it is with the little ones.

I believe that the practical side of the Offering—the need of other children who are to receive the gift, and the appeal of their story will strike the responsive chord in the older boys and girls. Like everything else it will not continue automatically, and must be kept interesting and alive. A Parish B. T. O. Secretary who will plan and carry out B. T. O. projects works well.

Perhaps developing the thankful heart in our children is our first consideration in the B. T. O., but we should never forget the other side of the picture—the really great accomplishments of the B. T. O. in the Mission Field.

At General Convention in 1925, in New Orleans, the B. T. O. was presented to Liberia. I shall never forget Bishop Overs' amazement and thrill when he heard that the offering amounted to $22,426! This was only the second Triennial B. T. O. The first, in 1922, had built a boat, "The Pelican," for Bishop Rowe to make his summer visitations in Alaska. This had amounted to $8,126, which we thought an enormous sum. Bishop Overs hardly dared to hope this offering would be as large as that one. It was almost three times as much!

Since then we have circled the globe. Our offerings have gone to Mexico, Japan, Honolulu, China, Arizona, Puerto Rico, and Panama Canal Zone. This year they will go again to our Negro brothers, back home this time in Savannah, Ga.

Let us work to re-kindle the flame!

We here in our blessed America, so far from war-torn lands, have so much to thank God for, in spite of the agony of this war. Let us thank Him by sharing our privileges with His children who need our help, and let us make the Birthday Thank Offering at the next Triennial Convention a worthy expression of our thanks.

THE REVEREND EDMUND H. CARHART

The Rev. Edmund H. Carhart, Rector of St. Mark's Episcopal Church, 4442 Frankford Avenue, died at the Episcopal Hospital on Sunday night, November 26th, after a short illness.

Mr. Carhart served at St. Mark's Church for the last 11 years. He was graduated from Lafayette College, where he received his Bachelor of Arts degree in 1914, and from the General Theological Seminary in New York City. He was ordained to the diaconate of the Episcopal Church in 1917 and to the priesthood in 1918. He served a year as curate of Grace Church, New York City, and a year as a chaplain in the United States Navy during the First World War. In 1919, Mr. Carhart became Rector of Grace Church, Allentown, and in 1924 went as Rector to Zion Church, Rome, N. Y., where he served until 1933, when he came to St. Mark's as Rector.

Mr. Carhart was a member of the Diocesan Executive Council, a trustee of the Episcopal Hospital, a member of the Protestant Episcopal City Mission Board, Chaplain of the Military Order of World Wars and of the Philadelphia Chapter, Frankford Post 211 of the American Legion; member of the Union League and Zeta Psi Fraternity.

He is survived by his wife, Mrs. Clara Robertson Carhart, and a daughter, Rosalie. Funeral services were held at St. Mark's Church, Frankford, on Wednesday, November 29th, at 10:30 o'clock, with Bishop Oliver J. Hart presiding.

JOHN TREVOR CUSTIS

The Rector and Vestry of the Church of St. Martin-in-the-Fields wish to place this memorial to their late friend and colleague, John Trevor Custis, who died on Advent Sunday, December 3, 1944.

Mr. Custis was a man of outstanding integrity and unusual devotion both to his business and to his Church. Connected with the Philadelphia *Inquirer* since 1894, he rose to the highest position possible on a newspaper when he became Editor in 1933.

For many years, Mr. Custis was diligent in his service of the Church as a Vestryman, first at St. Luke's Church in Germantown and then at St. Martin's. Generous to all good causes, tireless in his attendance at worship, and outstanding in his appreciation of the Church's faith and practice, he made a lasting contribution both to his Church and to his Parish.

We pray that God may enlighten his path, as he goes "from strength to strength in the life of perfect service," and that he may rest in the Paradise of God.

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City Mission Notes

1. HYMNALS

Many parishes are now using the new Hymnal. The City Mission could use three hundred (300) copies of the Hymnal which has been superseded. We also have use for the Mission Hymnal and would be glad to send for the books if the parishes cannot provide for delivery to us.

2. SECOND-HAND CLOTHING

Probably because there are so many requests under war-time conditions for worn clothing we are finding it impossible to fill all the demands which come to our Family Welfare Department and to Chaplain Ward at the Philadelphia General Hospital for second-hand trousers. Donations of such clothing from members of parishes in the diocese will be gratefully received.

GIFTS FOR ENDOWMENT OF THE EPISCOPATE FUND

During 1943 and 1944 gifts amounting to $29,060.59 have been received. This amount includes the gift for the Bishop Taitt Memorial. One parish, St. Luke and the Epiphany, made a special gift of $1,000 to this Fund.

Mr. Edward Lowber Stokes, who has been serving as chairman, resigned, and Mr. Clarence Brown has been elected. Mr. Stokes remains a member of the Committee.

MYSTERY OF THE LETTER

Much mystery seems to attach to the thing called a "Letter of Transfer." All this talk about "My Letter" baffles countless laymen.

Does it mean that for each and every baptized member there is tucked away somewhere (in the files, in the vault) a little packet entitled "Helen Smith's LETTER"? No, there isn't such a packet. In this sense, the letter is just a fiction.

If I live my entire life in a single parish, I never have had and never will have a letter of transfer.

A letter comes into being only when one moves. When I move from the parish of X to the parish of Z, it is my duty to request from the Rector of X a letter transferring me to the Rector of Z. This letter certifies that I am a duly registered communicant. Upon receiving it, Rector Z enrolls me in his parish and notifies Rector X to drop me from his.

In this simple way (provided the laity use it) the Church keeps its books straight and knows where its children are. Otherwise, chaos reigns.

A LESSON IN GRAMMAR

Titles, both ecclesiastical and secular are of two types, namely, adjective titles and noun titles. There is a widespread misuse of these two types on the part of otherwise educated people. An adjective must always modify a noun and the article "The" should precede, except in direct address when the article should be omitted but the noun must always follow. Also in the use of an adjective title, the full name of the person must be used and not merely the surname. Take, for example, "Reverend," "Honorable." To say "Good morning, Reverend," is incorrect English. So also is "Good morning, Honorable." It is quite correct to say "Reverend Sir," "Reverend Father," "Reverend Doctor," "Honorable Judge," or "Your Honor.' This has nothing to do with churchmanship, it is merely a matter of the correct use of the English language, which we are supposed to speak. The noun alone is all right in direct address—"Father," "Doctor," "Judge," "Dean," "Archdeacon."

In writing or speaking the following is *incorrect:*

"Reverend Jones."

This is just as bad English as it is to say "Ain't had" or "Done got" or to use a plural subject with a singular verb, etc.

In writing the following is *correct:*

"The Reverend John Jones."

In the above, you will observe that the adjective title is used either with a noun title or with the full name of the person referred to. The wave of bad English in this regard among cultured people is of comparatively recent origin. Let us stem the tide by speaking good English ourselves.

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